1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

Fulanga and Nasangalau are also kinfolk because a forefather of the present Ramasi went to dwell in Fulanga. He was slain at the instigation of the nobles of Tumbou. The palms, creepers, and pumpkins that grow on the spot where he was killed are white; no grass will grow there. If the people of Fulanga are hard up they ask Ramasi to help them; he may go to Fulanga and beg for timber, and the district chief and his family will fell timber for one side of the house, while the village headman and his family fell for the other side.

Vakano is one of the smallest, if not the smallest village in Lakemba. (See p. 216.) The clans and sides of the oven are:

Vandravua	Lomai
	Tiro
Malaka	Mataimalo
	Nakorolailai
Suthuve	Naivisalala
	Naivikatavio
	Natambuika
	Navutu

The people of Vakano suppose that the Tu ni Mata, as the chief used to be called, was a priest. If a noble came from Tumbou he called first on Tui Ra. (See p. 76.) The *tauvu* of Vakano are Waitambu and Ndravo. One ancient went to Ndrava, one to Waitambu; both were spirits.

In Nukunuku the clans and their sides of the oven are:

Lomanikoro	Nambulevu
	Nambulailai
	Nasea
Matakei	Matakei
	Ndralakaka
Mbete	Naiviloaloa
	Nauturoaroa
	Nautopolo

Nambulevu is the clan of Tui Soso, Nambulailai of the heralds. (There are no more heralds.) One *tauvu* of Nukunuku is Thomo, a village in the island of Nggamea near Taveuni, because they have gods in common (*kalou vata*). Another *tauvu* is Naitaumbe because the two have one ancestor god.

Nukunuku is related to Oneata, Komo, and Namuka. To Oneata because the heralds Mandingi, Talimangimangi and their sister Uma of Nambulailai went over to Oneata. The people of Oneata saw they were strong planters and energetic, and so the island was given them to rule. To Komo because Naivi, a woman of Nukunuku, went to dwell in Komo. Namuka originates from Nukunuku because a lady of Nukunuku went to Namuka.

Narothake was always a small village. The foundations on the old site

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
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arrangement. Thus Taraivosa got the land of her father, Mburua of Natokatoka, for her son; Mburua on his death had given it to one Tokai of Vatuwangga; when Tokai died it passed to Rasolo, also of Vatuwangga, who was "brother" to Tokai; Taraivosa begged the land for her son, and Rasolo promised to give it as soon as her son began to pay taxes.

A man gets land through his mother if he comes to live with his mother's people.

Though in some cases it looks at first sight as though land had passed out of the clan, this does not actually happen. Thus Joshua and his people lived on land which his father had begged from Lemaki, the hereditary carpenter; but Lemaki holds land from the nobles only so long as he lives in Lakemba. Tiope of the clan of Ndaulakemba in Levuka held the land of Osea of the clan of Manukuira, because they had lived together, and Tiope was working off Osea's debts; nevertheless the land was spoken of as belonging to Osea's son, a boy of about thirteen.

If a member of the clan dies without issue his land reverts to his "edge of the oven." Ratu Finau however had all the edges of the oven put down as one in the Lands Enquiry so that now the land reverts to Katumbalevu as a whole.

It was definitely laid down that land could not go out of the clan except as *wa ni kuna*, the strangling rope, *ka ni mbula*, the price of life, or as *i thovithovi ni ndraundrau*, the wherewithal to pluck leaves for plates. The strangling rope is land given to kinsmen of a deceased nobleman's wife for strangling her at his death. The price of life is land given by a man to one who has saved his life. The wherewithal to pluck leaves is land given away as a woman's dowry; the land is supposed to keep her supplied with banana and breadfruit leaves on which to place the food. Such land is also called *i kaukau ni alewa* (that which is brought with a woman).

It was indeed said that a lady marrying a "small man" would also bring a dowry, and I know of one such case where the father of a lady of Naivi gave some land when she married a man of Levuka; the land is now held by the man's son. But this does not appear to be a common practice, for I was told that the reason why a lady does not bring land to the "landsmen" is that her people have no land to give. The Chief of Nasangalau says the same of his village: the nobles there had no land but what they got from other clans through their mothers.

A nobleman will sometimes perform what is called *vakalutulutu*, causing to fall; this is a present of manufactured articles to his son's maternal uncles, in order to "make the land fall"—that is, to get land for his son. Meli, the head of Naivi, thus got land from his mother's clan, Tumbou;

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
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men remain outside or in a neighboring house, coming into the house where the body is for short periods only. The house where the women assemble is the funeral house (*vale ni putu*). The term *putu* is also applied to the women in the house; they are more commonly known as the ladies or women of the funeral (*marama, alewa ni putu*). If there are many people there will be several funeral houses. Sometimes an arbor is made outside where kava is made. I have seen no kava drinking or smoking in the house where the body lies. The more zealous women remain awake all night. Food is prepared by the "owners of the dead" for those who come: tea, bread, tinned meat, and kava, sometimes a small pig. Neither in the house where the body lies nor in the annexes is cheerful talk and jesting avoided.

While the body is lying in state and for six days after the burial the land is under an interdict (*tambu*). No noise is allowed or beating of bark cloth either in Tumbou or Levuka; religious music is allowed. The people are said to be in mourning; so I translate the expression *tiko vakailoloku*. The word *i loloku* is probably from *loku*, to appoint, promise, fix a time; it is something appropriated for the dead; it seems to mean primarily something sacrificed to the dead, thus a man killed to honor a nobleman's death; a little finger cut off at death. Formerly if the Roko Sau died they burned one another with brands (*veitavu*); they would gash themselves saying, "Roko Sau, this is a return for the food you gave me on such and such a day." Those who chewed kava for him came and broke off a tooth saying, "Roku Sau, the day on which I chewed kava you gave me the rest of your food; here is a return for it."[26] All this is called "doing *i loloku*."

Nowadays the burial takes place the day after the death. Or, if the death occurs early in the morning, burial may be made the same day. When one nobleman died there were fifty sheets of bark cloth for strewing the coffin (*i thoa ni kato*); fine mats (*kie*) were put in the coffin with the body as gift for the dead (*i loloku ni mate*). He was followed to the grave by the choir of the Free Church, to which he belonged, and that of the Methodists, singing alternately.

I attended the funeral of the grandchild of Lemaki, the hereditary carpenter (p. 55). The attendance was mostly Tongan. The coffin was wrapped in bark cloth and carried in a mat. After the first part of the service by the graveside, a mat was spread on either side so that half of the mat covered the pit; a third mat was placed over the two, the coffin was placed on the top and pushed down; the mats were folded over it, and the whole was pushed down to the bottom; a few handfuls of earth were thrown, then the service proceeded. At the end of it the women emptied baskets of

[26] The second person singular is used in addressing the deceased.

F. Hocart X-5 (ca. 1926) 1929 GR6 Lau GR6 Lakemba

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bulu) is held after the funeral. If he is buried the next day, this feast is merged in the death feast called *i mburua*. At Ratu Isoa's burial feast a pig was killed. All those who attend the funeral get a share, even distant kinsmen may attend.

766 565 562 In the old days the body of a nobleman would lie in the house, it might be a whole month; the people of Narewandamu and Tandravula would remain there in spite of the stench. Ratu Erone's body was kept a month in a coffin waiting for the Governor, and the conches blew all that time without cease. Of old strangers did not during that time go about for fear of being killed "to follow the breath" (*muri thengu*) of the deceased. On the day of the burial three to five of the nobleman's widows were strangled to strew the pit (*me i thoni ni lua*); a bark cloth was passed round their necks and a man tugged at either end. Even Randi Naiau might thus be strangled. The widows sometimes went to their respective clans and asked for death (*kere mate*): "I come that I may be earth for Tui Naiau" (*nggele kei Tui Naiau*). Her brothers would tell her to go and bathe, after which they strangled her either at home or at Great House. If a woman was a stranger there was no one to dispose of her; only her people might strangle her. If Tui Tumbou had a sister married to Tui Naiau, he would direct that she be strangled, an order that was carried out whether or not the woman was willing. A piece of land, generally taro land, was then given to her kinsfolk as a return; this land was called the strangling rope (*wa ni kuna*). [425] [587] Sometimes when a widow was about to be strangled, the sons of the deceased nobleman would prevent it and take some of them to be their wives. The strangled wives were laid at the bottom of the grave and the nobleman on the top. The custom was not confined to the nobles: the wife of a Vakavanua, two generations ago, was strangled at his death. Surviving widows [589 304] were called *i loloku;* they shaved their heads, cut off a little finger and were sacred (*tambu lako*).

766 In olden days the clan of Valelailai dragged the nobleman's body to the grave on a crate, lowered it, and folded mats over the body. They received gifts which were made at the burial, also a part of the feast.

765 Either after the burial or when the mourning is over the kissing gifts are distributed among the relatives of the dead (*weka ni putu*) who brought bundles of mats.

The next feast for the dead (*i mburua*) is the largest of feasts, usually held a day or two after the burial. The death feast of one leading nobleman

leaves and the infant is held over the steam by one of the *songone*. When the leaves cease to give forth steam, the child is washed in water. This bath is to clean and heal the navel. No men are allowed in the house during the process.

The most important birth feast is the *i mburua ni ngone*, which is usually held on the first or second day after the birth of any child.. It may, however, be held on any day up to the tenth. This feast for a first-born, whether boy or girl, is larger and more elaborate than that for a subsequent child. The earth ovens of the father's and the mother's clans are used, but for subsequent children only the oven of the father's clan. If the family is prominent, the birth feast is large and attended by the whole village, if not the feast is attended by near relatives only. The birth feast of a child born out of wedlock is small. It is provided and attended by the mother's clan only.

Twins are desirable in Lau. Twin boys are called *ndrua tamata*; twin girls, *ndrua alewa*.

If a child is stillborn (*suthu mate*) the body is kept near the mother for three or four nights, for it would be harmful to the mother to take it away sooner. She would grieve and become ill with a sickness called *tandoka*, characterized by fainting, body pains, and sleeplessness. Stillbirths are buried in the cemetery above a previous burial from the same clan. The destiny of the souls of stillbirths is not clear to the natives. If both mother and child die they are wrapped in one funeral bundle and buried in the same grave. Their souls go to Nai Thimbathimba (p. 114). In miscarriage the foetus is kept two nights and then buried in the cemetery without ceremony.

When the child is born the father moves out of the house and sleeps in a men's house belonging to his clan until the child is weaned. Sexual intercourse with his wife is tabu during this period, but the father frequently has clandestine affairs with the women of the village who do not stand in the tabu relationship with him.

Feces of the infant are wrapped in tapa and kept in an excrement basket (*kato nda*) which hangs on the wall of the house where the child lives. This is done because they are a part of the child and removing them would cause the child to have diarrhea. For the first child the basket must be kept 100 days, after which the father throws it over the reef into the sea. The spot where it sinks is marked with a tabu stick. Nobody may fish there until the ceremony, called *mangitchi ni ona singa*, is held when the child is one year old. If the father erects a tabu stick he is obliged to give a big feast when the tabu is lifted. The feast adds to his prestige and to that of the child. If the parents cannot provide food for a big feast, they simply throw the basket into the sea without declaring a tabu. The excrement basket for a subsequent offspring need be kept only until the child shows he is gaining strength, usually two

B. Thompson E-9 (1918-1934) 1940 OQA Lau OQA Kambara

764 The female relatives of the deceased begin to wail. The wails are not [illegible] On Kambara the following day is regarded more [illegible] [illegible] [illegible]

[825]

was born. Informants said that formerly a whale's tooth was buried with the body, but on this occasion none had been placed in the coffin.

The interior of the chief's house consisted of two rooms separated by a wooden partition. The coffin lay in the middle of the inner room on a wooden dias, 45 meters high, covered with fine mats. The floor of the room was covered with fine mats and barkcloth, and the walls and ceiling were festooned with Fijian tapa.

On the thresholds of the two doorways on the windward side of the room, fires of sandalwood burned continuously from the death to the burial. Because of the scarcity of sandalwood in Lau the wood for this purpose had been collected for years and stored in the chief's house. The fires were attended by near female relatives of the deceased, who frequently scattered powdered sandalwood about the coffin. The fragrance of sandalwood permeated the room and obliterated the odor from the corpse, which was not preserved in any way.

The walls and ceiling of the outer room were draped with long strips of Fijian tapa. Five long pieces of tapa lay in elongated, puffy piles on the floor. At the lower end of the room near the main entrance sat four women called fanners (*iri iri*). Each held a fan (*iri*) in the right hand and fanned with short, quick, rhythmic movements which, by means of a turn of the wrist, described a semicircular arc in the air. The women worked in shifts so that the fanning was continuous from death to burial.

At night a group of female relatives, called the *tonitoni*, kept watch over the body. Natives say that the purpose of the *tonitoni* is to keep away evil spirits. Women of the nobility watched in the inner room and those of the lower class in the outer room. Outside the house was brilliantly lighted with lamps placed at intervals along the walls.

The older male relatives of the deceased (*koira na tonitoni* or *mbota*) sat in the kava house (*vale ni yaqona*), a temporary pavilion erected near the chief's house, drinking kava day and night. Women were present in the kava circle, but middle-aged men mixed the kava by the Tongan method. The root was pounded in a wooden mortar with an iron pestle and mixed in a wooden bowl with legs which was made on Kambara. The ceremonial kava drinking continued until the tenth day after the burial when a feast called *i vaka mbongi tchini* was held. Relatives who were absent from the kava circle were fined small quantities of kava. The crowd smoked and told jokes and amusing stories, and whenever it became too noisy every member was fined a handful of kava and tobacco. [412 415]

As the funeral day drew near, groups of mourners began to arrive from Lau, and even from Mbau and other parts of Fiji. As each group arrived it presented property (*i yau ni rengarenggu*), consisting of whales' teeth, mats, and tapa in a house (the Vale Vou) in the chief's compound. The mats were carried and presented in rolls, the tapa in long, outstretched pieces, and the whales' teeth in clusters of six to ten. The gifts were received by the herald of the deceased, a man of Tanggalevu, Tumbou. Kava, made by noble women, was drunk. The root was pounded with a stone pounder on a flat stone. After the presentation ceremony the property was taken to the chief's house.

The funeral (*na veimbulu vaka turanga*) was held on the day after I arrived. A cement vault, 3 meters long, 1 meter wide, and 3.5 meters deep, had been prepared in the chief's burial mound, called Vakanitawake, in Tumbou. The burial mound was rectangular in shape and 3 meters high. One broad side was stepped. The vault was lined with mats ornamented with bright wool borders, and the mound was fenced with tapa and wreaths. Women mourners carried long, outstretched pieces of Tongan barkcloth and placed them on the ground to carpet a path from the door of the chief's chamber to the tomb. They seated themselves about 2 meters apart on either side of the path and bowed their heads (pl. 1, *A*).

Over the tapa carpet moved the funeral procession. The bier was carried on mats by 20 men. It was followed by colonial officials from Suva including the Governor of the

and powdered sandalwood was scattered over it. The conch shells were heaped outside of the vault. After the service the concrete lid of the vault was lifted into place by about 30 men.

A funeral feast, provided by the lower class, was presented by the Lakemba district headman to the upper class in the chief's house. The food was piled on the ceremonial ground and divided into two parts: one for the upper class called *i wase ni yanggona ni tei ni turanga* and one for the lower class called *i mburua*. The chief's herald divided the feast into shares which were presented in the following order: the high chief, the villages of Tumbou, Levuka, Wathiwathi, Waitambu, Nasangalau, Nukunuku, Yandrana, and Vakano on Lakemba; Naiau island, Kambara group, Mothe, Oneata, Fulanga group, Thithia, Ono group, Lomaloma district on Vanuambalavu, Mualevu district on Vanuambalavu, Moala, Totoya, and Matuku.

The strict tabu on the village of Tumbou was raised as soon as the chief was buried, but the people continued to refrain from making noise until the tenth night. Most of the representatives from other islands left Lakemba a day or two after the funeral.

On the tenth day a smaller feast (*i vaka mbongi tchini*) was held. The women of the *tonitoni* bathed in the sea and went fishing for the first time after the death and returned to their homes. During the ten-day period they had been fed by the chief's household.

On the hundredth day after the chief's death a feast (*i mburua*) was held. This was a great feast for the Lau group, and representatives from the outlying islands again gathered at Lakemba for the ceremonies.

Another ceremony connected with the death of the high chief or a member of his immediate family is the *mbambisa*, performed within a year or two after the death of a ranking noble. It was obligatory in olden days. Informants from Kambara say that some time after the death of Ratu Nailatikau the people of Kambara collected tapa, whales' teeth, mats, oil, and sennit and sailed by canoe to Lakemba. A message was sent ahead of the canoe to notify the Lakemba people that the ceremony was to be held. Before entering the passage at Tumbou the sailors tied the property to the mast. As the canoe approached Lakemba, people swam out to meet it and the sailors pulled down the property piece by piece and threw it overboard. Finally, the sail was lowered and thrown overboard, too. The property was captured and retained by the swimmers.

Death of an island chief

Ceremonies for the death of an island chief follow the same pattern as those for a high chief, but are much less elaborate and vary according to the rank of the deceased. My information concerning the death of Timothe Thakau is from Tchosaia, the present titular chief and from his herald.

When Timothe Thakau of Vuanikathu clan, Tokalau, the last chief of Kambara, died conch shells were blown from the time of death, which occurred at dawn, until the burial just before sundown of the same day.

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people on the island. The herald [illegible] the district headman of Kambara [illegible]on, the chief of Tokalau, Matandravu subclan, Vuanitavola, was in charge.) The pall bearers belonged to the chief's clan and that of his herald.

The chief was buried in the village cemetery at Tokalau. A large, old whale's tooth was placed in the grave as a head rest. The grave was marked by a truncated pyramid earth mound with two stone-faced steps and a rectangular ground plan (pl. 1; *B*). Ten conch shells, blown between the death and burial, were placed on it. The village headman was in charge of the burial feast (*i mburua ni mate*), which was provided by the people of the whole island and divided by the chief of crops.

Informants said that the widow of the chief of Kambara was not strangled and that they had never heard of widow strangling in Lau.

The funeral rites for the chief of Fulanga are less elaborate than those for the chief of Kambara, who ranks far higher as an island chief. The following account of the death of Waisake, the former chief of Fulanga, was obtained from Kalo, the wife of the present chief.

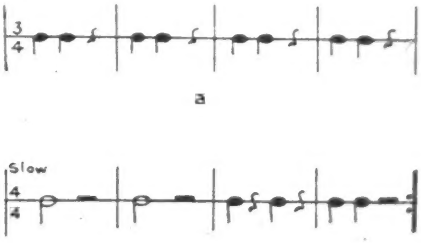

FIGURE 4.—Drum beats: a, beat to raise the death tabu, drummed on a tapa board; b, beat of the funeral march, drummed on pairs of large wooden slit-gongs.

When Waisake died no conch shells were blown, but the relatives of the deceased wailed: "Oi lei nonggou turanga ko sa mbui ti au! Sa lako e na sala ka senga ni lesu tale mai!" (Alas, my chief! He has gone along the path and will never return!) Kava was provided by the chief's clan (now split into Vunikoro and Rasea) and served by middle-aged people in Tongan fashion for three or four days and nights. The *tonitoni*, composed of women from the village of Muanaithake, occupied the chief's house (*vale ni tangi*, house of wailing) and two or three other houses for ten nights. During this time they were fed by the chief's clan. Laughing and dancing in this house was tabu before dawn on the fourth day, when the sound of the *vakataratara*, beaten by many women of the village on a tapa board, lifted the tabu on silence in the usual way. The rhythm of the *vakataratara* is shown in figure 4, *a*.

The body was buried on the day of death. It was wrapped in mats and carried to the cemetery by men of Nasava and Vandravandra clans, who also dug the grave. The death feasts, provided by all the villages on the island were as follows: *i va kotokoto* for the mourners on the day of burial; *i mburua* for the island on the day after the burial; *vakataratara* for the mourners on the fourth day after the death when the tabu was lifted and the *tonitoni* went fishing; *i vaka mbongi tchini* for the island on the tenth day; and *i vaka mbongi ndrau* for the village on the hundredth day.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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small feast called the *i vaka mbongi tchini* was held by the relatives. On the hundredth day a feast called *i vaka mbongi ndrau* was held, and the mound over the grave was faced with oiled pebbles and hung with garlands of fragrant leaves. 764

Death of an infant

A female infant of six months, the first-born of a young couple of the noble Vuanitavola clan, died in Tokalau one day at about noon. 766

The close female relatives began to wail loudly after the death and continued until the burial procession left for the cemetery at about four o'clock in the afternoon. The immediate family of the deceased sat on a large piece of tapa at the upper end of the house and fanned the body, which was resting on a folded piece of tapa and covered with oiled white cloth. More distant relatives, weeping silently, sat in the lower part of the house. There was no talking aloud or laughing in the house. At intervals during the afternoon gifts of mats and tapa were presented ceremonially by relatives from Tokalau and Lomatchi.

Finally the body was placed in an imported camphor-wood chest, which served as a coffin. The chest was slung on a pole with ropes and covered with a piece of tapa. It was carried in the funeral procession by two men. The baby's grave was fitted into the cemetery where there was room near his relatives' burials. The funeral service was performed by the native missionary. After mats and tapa had been placed in the grave the coffin was lowered into it, the head toward the north. (Adults are usually buried with the head toward the east but informants say that orientation of a baby does not matter.) One of the men laughed when shoveling sand into the grave because the sand fell onto the coffin instead of onto the wrapped corpse, as is customary.

The death feasts were postponed for a few days because of preparations for the visit of a chief.

The death ceremonies for the child followed the same pattern as those for the young man, but differed from the man's in that the wailing for the child was louder and more prolonged, gifts were more plentiful, and the details of burial were less carefully executed. The child was a first-born of high rank and died in her own village, whereas the young man, although a noble, was born on another island. [554]

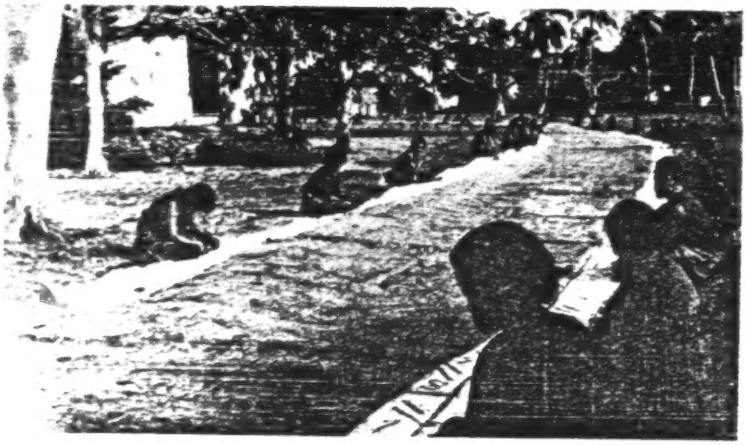
Death of an old woman

When an old woman of about seventy, belonging to the Mbete subclan of the noble Vuanikathu clan, died in Tokalau, the wailing and presentation of mats began immediately after death and lasted for about two hours. The funeral took place in the afternoon and was attended by a few old men, old women, and children. No young men or unmarried women were present. Before the grave was filled the mourners talked and joked freely. The death feast which was small was postponed for six days to allow the Vuanikathu clan (which neglects its garden land) time to collect the necessary food. 764

Disposal of the body

In pre-Christian times the dead were usually buried in caves. Skeletal remains as well as spears, clubs, grave sticks, and parts of canoes are found

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara



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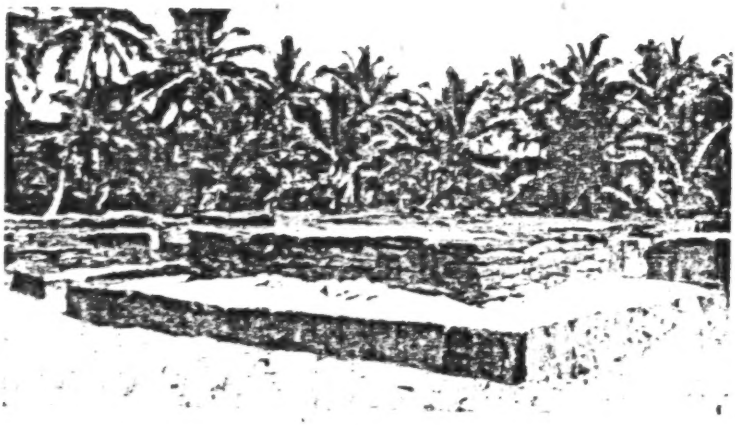

B

A, DEATH RITES FOR HIGH CHIEF OF LAKEMBA. A LONG STRIP OF TAPA (TONGAN *NGATU*) STRETCHING FROM THE CHIEF'S HOUSE TO THE BURIAL MOUND FORMS A CARPET FOR THE FUNERAL PROCESSION. WOMEN IN MOURNING SIT WITH BOWED HEADS ON EITHER SIDE. B, GRAVE OF THE CHIEF OF KAMBARA IN THE CEMETERY AT TOKALAU VILLAGE, KAMBARA. THE EARTH MOUND OF RECTANGULAR GROUND PLAN IS SHAPED LIKE A TRUNCATED PYRAMID WITH TWO STONE-FACED STEPS. TEN CONCH SHELLS BLOWN AT THE FUNERAL LIE ON THE FIRST STEP.

[End Plate 1]

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

If the child is born dead the body is kept near the mother
for three or four nights. It would be harmful to the mother to 845
take it way sooner. She would grieve and become ill with a
sickness characterized by fainting, body pains, and sleeplessness. Still births are buried in the village cemetery above a [766]
previous burial from the same clan. If both mother and child
die they are wrapped in one funeral bundle and buried in
one grave. Formerly the natives believed that their souls went [775]
to Nai Thimbathimba, the jumping off place for the souls of
the departed.

As a rule the father does not see the child before it is "on the 846
mat". He usually bathes and puts on a clean *lavalava* before
entering the house. The child is presented to him by his
mother or by his wife's mother. He breathes upon him
through his nose, the only native method of kissing, holds him
for a moment, and returns him without a word.

For several months after the child is born the father sleeps 846
in the men's house of his clan or in his father's house. 834
Formerly he slept in another house until the child was weaned,
and some men observe this custom today. Intercourse with
his wife is tabu until the child is weaned, lest the child get a [753]
sickness called *ndambe* (pronounced en-dam'-bē), or the
mother become pregnant. A man who breaks the tabu is
called "expert at causing *ndambe*". A child with this illness
cannot walk, but crawls on all fours with feet flat on the
ground. If a woman becomes pregnant while she is nursing,
people blame her husband because her milk will become "bad"
and harm the suckling child. The tabu against intercourse is
occasionally broken today, but apparently not often, for
practically all children in any one family are at least 18
months apart. The husband is supposed to be continent [837]
during this period, but he usually has clandestine affairs with
women who do not stand in the tabu relationship to him.

The child is named on the day of birth by the father's 553
mother after a member, usually an ancestor, of the clan. If 851
the parents are very fond of a child they give him several

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

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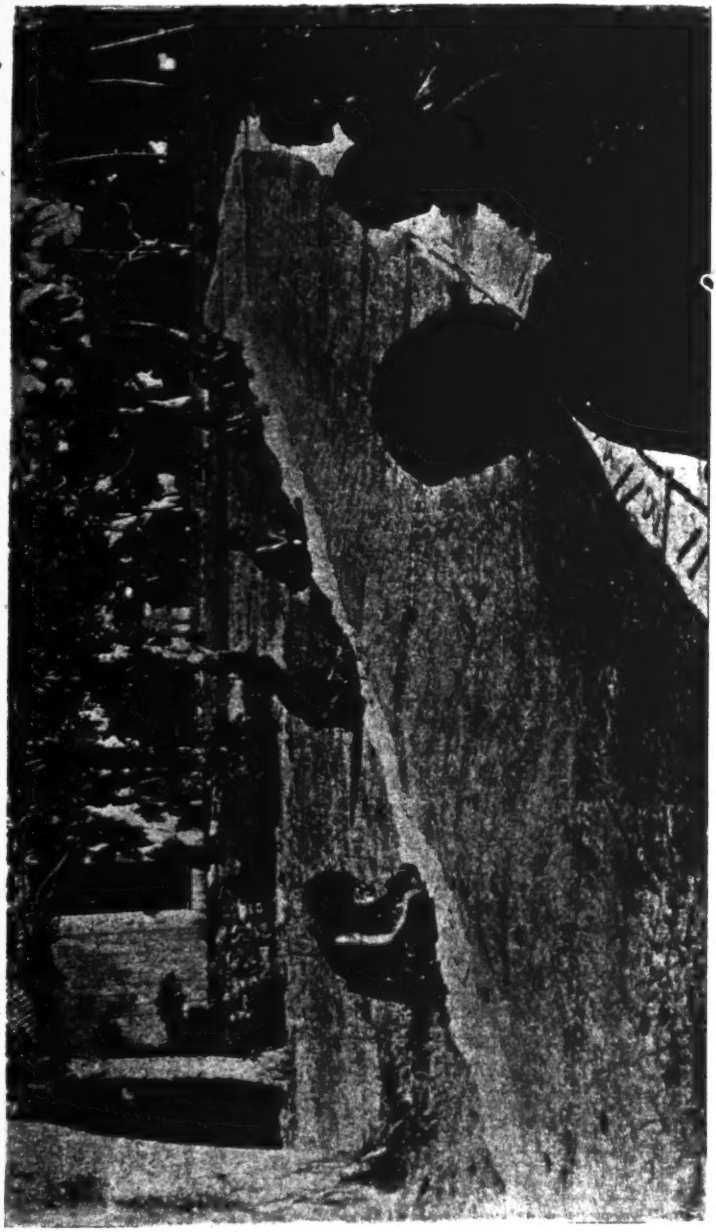

DEATH OF THE HIGH CHIEF

The route of the funeral procession is carpeted with long strips of tribute barkcloth and bordered by seated women of high rank.

[Facing p. 84]

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The Polynesians always had the idea of an original home "across the seas" that they came *from, though in course of time this* became merely legendary, and was blended into fantastic stories of the gods. In the Lau Islands they formerly buried their chiefs in great canoes, dragged by hundreds of willing hands into almost inaccessible caves; and the canoe was "ready for the chief to return to his ancestral home." Even in these modern days, when all the natives have been for three generations "converted," I have seen a canoe burial (though with all Christian rites, and in the ordinary burying ground), on a distant little island, Komo, in the Lau group.

It is very probable that the Malay origin, if a true one, was exceedingly remote—remote enough even to account for physical changes in the appearance of the race. One interesting point has been noted in connection with this: the drinking of "toddy," the fermented juice of the young shoots of the coco-nut palm, was practised in the Malay Peninsula at least three thousand years ago, and ancient Chinese writings mention it as being so. But "toddy" drinking is a comparatively recent affair in Polynesia, tending to show that the separation from the ancestral home must have occurred at least three thousand years ago.

But the theory that the Polynesians *did* spring from Malay stock, even at such an early date,

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people was merely called "Tui Na Turuku" (Chief of Na Turuku). For some generations back there had existed a barely concealed rivalry between Galà and Na Turuku; but although Galà considered themselves the more chiefly people, Na Turuku had one great point in their favour—*the hereditary priest had to come from a certain family in their tribe*, and the priest-caste dealt in magic and other awe-inspiring matters!

So it came about that Ratu Mudu (lit., "cut off suddenly," a most prophetic name, had his parents only known it) was one day stricken ill with some mysterious complaint, and told his relatives that he knew he was doomed to die. Now, this was a most serious matter, as only one generation earlier it would have meant a large strangling of widows and other savage ceremonies for the death of so great a chief; and even now it was a matter that would convulse the whole island. And to make matters worse the Ravunisa said that he was convinced he had been bewitched (*vakadraudrau'd*).

The next day a message was sent to the Magistrate that the Ravunisa was dead! The Magistrate hastened to the house, where all the mourners were assembled, and a crowd outside, and he found the Ravunisa laid out in state, but still convulsively moving under the funeral cloth! In the eyes of the people, according to ancient